

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

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PERSECUTION OF THE PROPHETS.

From the "Times and Seasons."

Newsp., Sept. 1, 1842.

Since an attempt has been made by Missouri to arrest, or, rather *kidnap* Joseph Smith, the prophet, we have heard many curious surmises; and lest some who ought to know better should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light.

There is a strange notion afloat among the Saints and sinners relative to the purity of the prophets. Some suppose and some believe that the prophets were perfect and holy, and every body knew them to be so and venerated them as the Lord's anointed; but let us examine the scriptures, and learn how the prophets sent at various times by the Lord were treated by the Saints and the wicked world. As to those who professed to have the knowledge of God and be governed by revelation, we cannot give a better sample than one that fell from the mouth of Jesus to the Jews—as follows: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now; but if we believe in present revelation, as published in the *Times and Seasons* last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for slaughter; and the book of Jasher, which has not been disproved as a bad authority, says he was cast into the fire of the Chaldeans. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life, and he was fed by ravens. Daniel was cast into a den of lions; Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the temple. And did these afflictions come upon these prophets of the Lord on account of transgression? No! it was the iron hand of persecution, like the chains of Missouri! and mark, when these old prophets suffered, the vengeance of God in due time followed and left the wicked opposers of the Lord's anointed like Sodom and Gomorrah—like the Egyptians—like Jezebel, who was eaten by dogs—and like all Israel, which were led away captive, till the Lord had spent his fury upon them, even to this day.

Let us come into New Testament times, so many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to

discover his hiding place, and being the officiating high priest of the temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infant murderer, in a charger, notwithstanding there was never a greater prophet born of a woman than he.

Jesus, the son of God, was crucified with his hands and feet nailed to the wood! Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of the kingdom, was crucified with his head downwards at Rome. James, the greater, was beheaded at Jerusalem. James, the less, was thrown from a pinnacle of the temple, and beat to death with a fuller's club. Phillip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive. Andrew, one of the twelve, was bound to the cross and preached until he died. Thomas, one of the twelve, was run through with a lance on the coast of Coromandel, in the East Indies. Jude, one of the twelve, was shot to death with arrows. Simeon was crucified in Persia. Matthias was stoned and beheaded. Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John, the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfil the Saviour's prediction. Of the whole twelve, John, and perhaps Matthew escaped without being murdered for a testimony.

And now let us appeal to the sober sense of the *Latter-day Saints*, and inquire what right they have to expect better treatment and veneration for the religion of Jesus Christ than our brethren of old? Read what the apostle John says in his revelations on the Isle of Patmos: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little sea-

son, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled."

It is a shame to the Saints to talk of chastisements and transgressions, when all the saints before them, prophets and apostles, have had to come up through great tribulation. Whether a Herod, a Nero, or a Boggs causes the affliction, or the blood to be shed, is all the same—these murderers shall have their reward, and the Saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society? And was transgression or chastisement connected with their seclusion from the enjoyment of society? No! but remember, brethren, he that offends one of the least of the Saints, would be better off with a millstone tied to his neck, and he and the stone plunged into the depths of the sea. Remember that he that gives a cup of cold water in the name of a disciple, to one of the Saints in prison, or secluded from friends by reason of vexatious laws intended for persecution, shall in no wise lose his reward.

Never, while the spirit of liberty or the virtue of a Saint holds communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the lamb, *shrinking* from the assistance of those who bear the ark of the Lord *in the hour of danger*. While Boggs and his crew hold this *monarchical doctrine* in defiance of law:—"believing as we do, that the arm of the law does not afford us a guarantee, (we) deem it expedient and of the highest importance to form ourselves into a company, &c., to rid our society—peaceably if we can, and *forcibly* if we must"—of the Mormons, and to this end have severally pledged to each other *THEIR LIVES, BODILY POWERS, FORTUNES, AND "SACRED HONOURS!"* Let no Saint suppose that righteousness will reign or peace be on earth, and good will to men and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to bear rule, and till they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

ADDRESS FROM THE FIRST PRESIDENCY.

Nauvoo.

To our well beloved brother Parley P. Pratt, and to the elders of the church of Jesus Christ of Latter-day Saints in England, and scattered abroad throughout all Europe, and to the Saints,—Greeting:

Whereas, in times past persons have been permitted to gather with the Saints at Nauvoo, in North America—such as husbands leaving their wives and children behind; also, such as wives leaving their husbands and children behind; and such as women leaving their husbands, and such as husbands leaving their wives who have no children, and some because their companions are unbelievers. All this kind of proceeding we consider to be erroneous and for want of proper information. And the same should be taught to all the Saints, and not suffer families to be broken up on any account whatever if it be possible to avoid it. Suffer no man to leave his wife because she is an unbeliever, nor any woman to leave her husband because he is an unbeliever. These things are an evil and must be forbidden by the authorities of the church, or they will come under condemnation; for the gathering is not in haste nor by flight, but to prepare all things before you, and you know not but the unbeliever may be converted and the Lord heal him; but let the believers exercise faith in God, and the unbelieving husband shall be sanctified by the believing wife; and the unbelieving wife by the believing husband, and families are preserved and saved from a great evil which we have seen verified before our eyes. Behold this is a wicked generation, full of lyings, and deceit, and craftiness; and the children of the wicked are wiser than the children of light; that is, they are more crafty; and it seems that it has been the case in all ages of the world. And the man who leaves his wife and travels to a foreign nation, has his mind overpowered with darkness, and Satan deceives him and flatters him with the graces of the harlot, and before he is aware he is disgraced forever: and greater is the danger for the woman that leaves her husband. The evils resulting from such proceedings are of such a nature as to oblige us to cut them off from the church. There is another evil which

exists. There are poor men who come here and leave their families behind in a destitute situation, and beg for assistance to send back after their families. Every man should tarry with his family until providence provides for the whole, for there is no means here to be obtained to send back. Money is scarce and hard to be obtained. The people that gather to this place are generally poor, the gathering being attended with a great sacrifice; and money cannot be obtained by labour, but all kinds of produce is plentiful and can be obtained by labour; therefore the poor man that leaves his family in England, cannot get means, which must be silver and gold, to send for his family; but must remain under the painful sensation, that his family must be cast upon the mercy of the people, and separated and put into the poorhouse. Therefore, to remedy the evil, we forbid a man to leave his family behind because he has no means to bring them. If the church is not able to bring them, and the parish will not send them, let the man tarry with his family—live with them—and die with them, and not leave them until providence shall open a way for them to come all together. And we also forbid that a woman leave her husband because he is an unbeliever. We also forbid that a man shall leave his wife because she is an unbeliever. If he be a bad man (i. e. the unbeliever) there is a law to remedy that evil. And if she be a bad woman, there is law to remedy that evil. And if the law divorce them, then they are at liberty; otherwise they are bound as long as they two shall live, and it is not our prerogative to go beyond this; if we do it, it will be at the expense of our reputation.

These things we have written in plainness, and we desire that they should be publicly known, and request this to be published in the STAR.

May the Lord bestow his blessing upon all the Saints richly, and hasten the gathering, and bring about the fulness of the everlasting covenant are the prayers of your brethren.

Written by Hyrum Smith, patriarch, by the order of Joseph Smith, president over the whole church of Jesus Christ of Latter-day Saints.

HYRUM SMITH.

HISTORY OF JOSEPH SMITH.

(Continued from page 103.)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord and the Lord said thus unto me.

Revelation given to Joseph Smith, Junr., May 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

1. Now, behold, I say unto you, that because you delivered up those writings, which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster or labour more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift; and because you have delivered the writings into his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And, behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily, I say unto you, that I will

not suffer that Satan shall accomplish his evil design in this thing; for, behold, he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold, they say and think in their hearts we will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us and we have altered them, therefore they will not agree, and we will say that he has lied in his words, and that he has no gift and that he has no power; therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch that ye may destroy; behold, this is no harm; and thus he flattereth them and telleth them that it is no sin to lie that they may catch a man in a lie that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

5. Now, behold, they altered those words, because Satan saith unto them, "he hath deceived you;" and thus he flattereth them away to do iniquity to get thee to tempt the Lord thy God.

6. Behold, I say unto you that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself; and, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold, here is wisdom, and because I shew unto you wisdom and give you commandments concerning these things what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you here is wisdom, show it not unto the world; for I said show it not unto the world that you may be preserved. Behold, I do not say that you shall not show it unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily, I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom

is greater than the cunning of the devil.

10. Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea, and this was their faith—that my gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

11. Now this is not all, their faith in their prayers were—that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue or people they may be.

12. And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves to get gain; yea, and all those that do wickedly and buildeth up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ the son of God, I came unto my own and my own received me not. I am the

light which shineth in darkness, and the darkness comprehendeth it not. I am he who said unto my disciples, other sheep have I which are not of this fold, and many there were that understood me not.

15. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvellous works which they did in my name; yea, and I will also bring to light my gospel which was ministered unto them; and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come they may, and partake of the waters of life freely.

16. Behold, this is my doctrine: whosoever repenteth and cometh unto me the same is my church—whosoever declareth more or less than this, the same is not of me but is against me, therefore he is not of my church.

17. And now, behold, whosoever is of my church and endureth of my church to the end, him will I establish upon my rock and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen.

I did not, however, go immediately to translating, but went to labouring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him.

Revelation to Joseph Smith, Sen., given February, 1829.

Now, behold, a marvellous work is

about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work; for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity and love, with an eye single to the glory of God qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris and obtained.

Revelation given March, 1829.

Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jun., and have commanded you that you shall stand as a witness of these things; and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I command you, and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished.

Verily, I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O, this unbelieving and stiff-neck-

ed generation, mine anger is kindled against them.

Behold, verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition to your testimony, the testimony of three of my servants whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and, behold, whosoever believeth on my words, them will I visit with the manifestation of my spirit, and they shall be borne of me, even of water and of the spirit. And you must wait yet a little while, for ye are not yet ordained. And their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain.

And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness. Behold, I say unto

him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, behold, I have seen the things which the Lord has shown unto Joseph Smith, junr., and I know of a surety that they are true, for I have seen them, for they have been shewn unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and, behold, he is condemned. And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken; and if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold, I say unto thee, Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again, then thou mayest translate again; and except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee; yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art

faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

THE DREAM.

The following facts came to our knowledge very soon after the melancholy fate of Mr. and Mrs. Foster, on board the *Rothsay Castle* steam packet, which our readers will remember was wrecked off Beaumaris in 1831. We at that time took a manuscript copy, only a few removes from the original, taken from the narration of the sisters by the lamented Mr. Foster. Considering it to be of an extraordinary nature, and being particularly requested, we have thought proper to record it in the pages of the *STAR*.

THE SISTERS' TALE

In A. D. 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the *Rothsay Castle* steam packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile and just the contrary. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very petty and spiteful manner, though they endeavoured sedulously to accommodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night, towards the close of 1814, she had been at an assembly very late, and the next morning at breakfast, was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met and every thing she had seen, and all that had been said and done, she sat sullen and silent, and absorbed. The gloom of her brow was a mixture of temper and of distress, and seemed to indicate a fixed and dogged resolution, founded on circumstances disagreeable to her, yet as if she was resolved to pursue her own will, though it should lead her into the utmost distress and trouble, rather than follow the course which she knew to be right, but which would reduce her to submit her

own will to the power and control of another. As she ate nothing, her sister asked her if she was unwell? She answered, "No." "What is the matter?" "Nothing." They were afraid something had distressed her. She said, "I have no idea of people prying into matters that do not concern them." The whole of the morning was passed alone by her, in her own room; and at dinner time, the same conduct recurred as in the morning. She scarcely eat any thing; never spoke, except when she answered in an uncivil way, whatever was asked her; and all with an appearance of depression, obstinacy, and melancholy, that spread its influence very painfully over the cheerfulness of her companions. Thus have I heard the wolfish winds howl and mourn, as if they mourned their own work of desolation; and yet they ceased not to blow, and to rage, and to howl the more, as the destruction became the more fruitful and universal.

She retired to rest late, and with the air of one who expects from sleep, neither alleviation nor refreshment. The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceding day. One of her affectionate sisters again addressed her. "Anna, you are not well, is it your head that pains you?" She answered, "I am well and nothing pains me." "Then you have something on your mind, and will you not tell us? Do we not love you? Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?" "O! you have superstition enough of your own, without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be delighted to know it, for you would think it some spiritual triumph, but I laugh at these things; I am not quite old enough yet, to become the victim of dreams and visions." "Anna, we do not live in dreams and visions." She answered sharply, "No; and I do not mean that you should." The sisters looked at each other, and relapsed into silence. The second day passed as the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning she again began

the day as one who loathed the light, who had no interest in being, and to whom the lapse of time and the prospects of eternity, brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, "Anna, what was your dream?" She started and laughed wildly, "Ah, ah, what was it indeed, you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions." The sister replied, "No more we do in general; you know they are usually the offspring of a disordered body—confused images and fancies, whilst reason is dormant; and the memory of them usually passes away, the moment that we are fairly engaged in our usual occupations." But there are, no doubt, dreams which are as much sent from God, as are our afflictions, or any other warning. There is a verse in the Bible where it mentions God, as "speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man." She laughed again and said, "You have verses in the Bible for every thing that suits your purpose, but I do not choose to be warned by you in such a way; and I have no doubt but I shall get it out of my head in a day or two." "Anna, we do beseech you to tell us; if you have really had a dream from heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off." She answered, in a sulky mood, "Well, if you must know it, you must." "No doubt it was very extraordinary." I should have thought it the effect of the ball, but that I never anywhere saw any thing resembling it, and you must not suppose that you understand what I am going to say; for you never saw, nor can imagine, any thing like it."

THE DREAM.

"I thought that I was walking in the wide street of a great city, many people were walking there beside myself, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high-settled purpose, such peace and such purity, as were never stamped upon a mortal brow. The light of the city was also strange; it was not the sun, for there was nothing to dazzle—it was not the moon, for all was clear as noon-day:

it seemed an atmosphere of light—calm, lovely, and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass: the large and glittering windows seemed like divided rainbows, and were made to receive and to remit nothing but the light of gladness: it was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along, surely these are the habitations of righteousness, and truth, and peace! All was beauty, bright, and perfect. I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but as far as the steps I approached out of curiosity; I saw persons enter who were dressed in every varied colour, and in all the costumes of all nations, but they disappeared within the porch, and then I saw them cross the Hall all in white. O! that I could describe to you that Hall! It was not crystal—it was not marble—it was not gold, but *light, pure light*, consolidated into form: it was the moon without her coldness, it was the sun without his dazzling rays: and within was a staircase mounting upwards all of light, and I saw it touched by the moving feet and by the white spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and as I turned I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he spoke like liquid music, and asked me, 'Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his

place with the same look and the same manner; I wished to avoid him, but I stood rivetted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labour; put off thy own garments, and take the white livery.' Here he continued to press me, until I got weary and angry, and said, 'I will not enter, I do not like your livery, and I am oppressed with your whiteness; he sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and disturbed. At length, one young bright messenger, stationed on the steps, came up to me, and entreated me to enter, with a voice and a manner I could not resist: 'Do not turn,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all colours pass into that Hall, and are they not washed, and clothed and comforted?' He gave me his hand, and I entered the Hall along with him: here I was sprinkled with pure water, and a garment of pure white was put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. O, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe it, nor can mortal fancy in any way conceive it:—Where are the living sapphires? Where are the glittering stars, that are like the bright radii in which I stood? Where are the forms of love, or the looks of love, that breathed in the numerous company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt I had nothing in unison with the blessed existences of such a place. They moved in a dance to the music—to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms—all fair, all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and the differences of each. At length I saw one taller than the rest, and in every way far more fair, far more dignified, more awfully surpassing fair, what yet surpasses thought, and to him each eye was turned, and in

his face each face was brightened; the songs and the dance were in his honour, and all seemed to derive from him their life and joy. As I gazed in trembling and speechless amazement, one who saw me, left the company, and came to where I sat, and said 'Why art thou so silent? Come quickly, unite in the dance, and join in the song?' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the tune, and I cannot join in the dance, for I know not the measure?' he sighed, and with a look of most humiliating pity, he resumed his place. About a minute after, another came, and addressed me as he had done, and with the same temper, I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me; if heaven can know anguish, he seemed to feel it; but he left me, and returned to his place. What could it be that could put such a temper in my heart? At length, the Lord of that glorious company, of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph; he saw me, and came up to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep-toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come join in the dance, for I have triumphed; come join in the song, for my people reign.' Love unspeakable he seemed to beam upon me, as though it would have melted a heart of stone, I felt it, but melted not: I gazed an instant, and I said, 'I will not join in the song, for I know not the tune; and I will not join in the dance, for I know not the measure.' *Creation would have fled, at the change of his countenance, his glance was lightning, and in a voice louder than ten thousand thunders, he said to me, 'Then what doest thou here?' The floor beneath me opened, and I sunk into flames and torments; and with the dreadful fright I awoke."*

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made, to be the effects of any natural cause on Anna's volatile

mind. "Anna," they said, "we cannot help you to forget such a dream as this; we surely believe that it is from God, and it may be greatly blessed to your soul, if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations: 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their own garments and their own righteousness, and must be clothed in linen clean and white, even the righteousness of the saints, and their righteousness is of me, saith the Lord. Those who walk in the heavenly Temple are they, 'who have come through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, and they cease not day and night praising God,' and they sing a new song such as no man knoweth but they who are redeemed, it is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into the temple; and the people of God aim to persuade them to tread in their steps; and the ministers of Christ are appointed to watch for souls, and in every way and by every means if possible to save some. O, Anna, you know something of the way, do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion." Anna's brow again darkened, and she answered, "I do not want you to preach to me:—I SHALL DO AS I PLEASE."

She continued in this melancholy state to the end of the week, and was found in her room—A CORPSE. No one knew the cause of her death. She died without disease of body—she died without any apparent change of soul!

The Millennial Star.

November 1, 1842.

ADDRESS TO OUR READERS AND PATRONS.

Brethren and Friends,—In taking entirely upon myself the editorship of the STAR, I feel deeply the responsibility of my engagement, and the necessity of a constant dependence on the assistance of

the spirit of the Lord God, to enable me to be instrumental in the dissemination of the principles of eternal truth. The interests of the church of Jesus Christ are widely different from those of any of the sects of the day; our success is not limited to a certain locality, or to the prosperity of a certain school of doctrine in connexion with others of different tenets, but to the advancement of the principles of truth, by which the Saints of the Most High must be gathered together, and on which they must be built up into a nation and people, to receive the laws of heaven for their guidance; and by obedience to which, a remnant from amongst all people shall be prepared to meet the Son of Man at his coming. Having, then, an object in view which affects all nations, and in which all mankind are interested for good or evil, our readers will see the necessity of a periodical through whose columns the progress of the kingdom of God can be made known, as also the laws and revelations given from time to time for our guidance by the authorities of the church, can be communicated.

With these considerations of the importance of such a work amongst us, we trust that our agents will use every exertion to extend the sale of the STAR. On our part we shall use our utmost ability to carry out the objects of our esteemed and beloved predecessor elder P. P. PRATT, to promulgate and defend the principles of eternal truth, to make known the progress of the work of the Lord, and to record those varied providences and signs of the times that are accumulating so fast around us, and which bespeak so clearly that the coming of the Son of Man draweth nigh. In these our exertions we feel in sincerity to ask the prayers of the Saints on our behalf, that the spirit of the Lord may rest upon us, and that we be enabled to bear a faithful testimony to the Saints and to the world in general; and that the STAR may continue to present a

steady, unwavering, but increasing light amid surrounding darkness, and that its rays may never be lessened nor diminished in their splendour, until lost amid the light of day,

"Not sinking in the shades of night,
But melting in the light of heaven."

Sincerely thanking our agents and friends for the patronage afforded since we became connected with the editorial department, and soliciting a continuance of the same, we pray that the blessing of the Lord God may attend all that in any way have promoted the interests of the publication; and that ourselves, together with our readers, may be dedicated according to our ability to the service of our glorious Master. Amen.

TO THE SAINTS IN EUROPE.

Dear Brethren and Sisters,—If I feel the importance and responsibility of succeeding elder PRATT in the editorial department of the STAR, I cannot but feel much more so in becoming his immediate successor in the particular presidency of the church in Europe, assisted by my beloved brethren elders LORENZO SNOW and HIRAM CLARK; in this high and responsible trust I wish to conduct myself in the fear of God, and to be instrumental in his hands of ministering in the things of the kingdom unto his people—of building up his church—and of disseminating those principles that are in accordance with his will. I trust that myself and brethren, agreeably to the counsel of elder PRATT, will be supported and upheld by the prayers of the Saints, that we may be enabled to fill our high and holy calling with faithfulness to God and honour to ourselves.

We shall deem it necessary after a season to call a general conference, in order to organize and arrange any thing that may require it by the late emigration.

On the subject of emigration we would say let nothing be done in haste or by flight. Let there be a continued trust

in the Lord, that he will make our path plain before us, and let us abide by the teachings of his servants in this respect, and his blessing will rest upon us. We would call the particular attention of the Saints to the extract we have made this month in our columns from the letter of our beloved patriarch HYRUM SMITH. Let no one disregard the injunctions therein laid down, but be willing to receive and be guided by the counsel of the servants of the Lord, that his blessing may rest upon them.

In regard to the ministry of the word, we earnestly exhort that the advice of elder PRATT be strictly adhered to, and that the *first principles of the gospel be fully and constantly taught, and that the spirit of discussion and contention be avoided as much as possible.* This has been our earnest wish and desire ever since the columns of the STAR have been open to our pen; and we repeat the exhortation, that the officers of the church reflect seriously on the mission they have received, that they bear testimony of the fulness of the gospel of Jesus Christ, and that the hour of God's judgments is at hand. We speak advisedly when we say, that individuals who indulge in continued vituperations against the sects of the day, become possessed of a false spirit that would fain persuade them that there is no matter for a discourse out of that track. If any of our readers are guilty of this, let them speedily humble themselves before the Lord, and seek to have their minds imbued with the glorious principles of the gospel, and reflect that it is the power of God unto salvation to every one that believeth, remembering also that every one that enters the kingdom of God must receive their adoption by the the same simple means. Let no one heed the insinuations of the enemy that the Saints are ever harping upon the same string; let us have the humility to acknowledge and practise it, and pray for the spirit of the Lord to enable them

to do it effectually, that glory may redound to his great name. Life and immortality are brought to light by the gospel, and not by contention; and he that sincerely seeks to do the will of the Lord, shall be enabled to bring forth things *new* as well as old from the gospel of truth.

We rejoice to have to state that the kingdom of God is progressing, and that though the enemy seems to be making extraordinary exertions to ensnare the Saints, and by every possible means to oppose the work, yet on every hand his machinations are frustrated, and the faithful servants of the Lord delivered from his grasp. Repeated exertions have been made to arrest our beloved president Joseph Smith, on a false charge of being accessory to the attempt made to destroy ex-governor Boggs of Missouri; but though he has been in the city each of the three times they have come for the purpose of arresting him, yet have they not succeeded in their attempt. Let the prayers of the Saints be offered on behalf of our brother, that the Lord may continue to protect him, and enable him to finish the work he has given him to do.

Notwithstanding all these things, the people of the Lord are becoming established; peace and plenty are their lot; at the present time provisions are in abundance, and the city of Nauvoo is increasing rapidly in its numbers, in its health, and in every providential good.

Our latest information from there, dated Sept. 11, states that *good* beef is selling from one to two cents per pound, and pork the same, which is little more than our penny; that wheat was selling from twenty-five to thirty-seven cents per bushel, and other things proportionably cheap.

We have in the mean time four vessels afloat upon the waters carrying emigrants to that land, and shall, we expect, send another about the end of November or beginning of December. These active movements on our part seem to rouse the

ire of our neighbours in Liverpool; the papers of the day teem with innuendoes, cautions, histories, &c. of the Mormon delusion. It seems to have become a popular theme with the editors, and every one appears to deem it a duty to unite in the laudable effort of opening the eyes of the public to the "awful delusion." In all these things we feel (and we would assure the various editors that are troubled about us, that we write in sincerity) a perfect satisfaction in our principles, when we behold gentlemen of talent and education compelled to resort to the pitiable statements that they publish against us; nay, we feel positive regret that some whose columns we have read with interest for years, should resort to the publication of slanders of so absurd a nature, that a mere glance at them by an unprejudiced mind would at once convince them of their falsity.

But so it is, nothing is too absurd or preposterous to be published so that it be aimed against us. We rejoice in this, and feel fresh courage animate our bosoms at every discharge of the enemy, and are of good cheer, knowing that it is our Father's good pleasure to give us the kingdom, and that though in the world we must have tribulation, yet in his Son we have life and peace for he has overcome the world. THOMAS WARD.

Correspondence.

FROM THEODORE CURTIS.

Dear Brother,—As I am about leaving this land, I should like to say a few words respecting my connexion with the work of the Lord.

About five years ago my mind became enlightened, together with others, so much so that we came to the conclusion that all the different sects that we were acquainted with were wrong. We firmly believed that wherever the true believer in the gospel was, the signs spoken of by the Saviour would follow; but we looked abroad and saw, that instead of the signs following them that believe or professed to believe, that they denied the signs following in these days, stating they were given only to establish christianity; but

this we could not receive, as we did not find it in the scriptures. Finally, we came to the conclusion that we would meet together among ourselves, and read the Bible and pray; this we did for about one year, and while on the point of being discouraged, not knowing the right way, we heard of a man being in the city of the name of Parley P. Pratt, who testified that an angel of God had appeared and restored the everlasting gospel, and that the signs spoken of by the Saviour should follow them that believe. We went to hear him; many things we heard which we were well aware were true; but there were many other things he spoke of which we could not receive, and we commenced opposing him with all our might. I remember saying these words, "That if ever there was a false teacher since the days of the apostles, I believed he was one," and for this reason:—although he taught many truths which the sects of the day did not teach, yet there were other things he taught, which at that time I could not possibly believe in, such as the building up of Zion, and the veracity of the book of doctrine and covenants—these things I could not receive. The book I borrowed, and on my returning it, I made up my mind to curse him in the name of the Lord. I left off going to hear for a few months. After a while the person I kept company with had a child sick, and finally came to the conclusion that if God had sent Mr. Pratt, that his child could be healed. He accordingly went for Mr. P. P. Pratt to lay his hands on the child. He came and did so, and it was instantaneously healed. This broke some of our prejudice, and once more we went to hear him. We listened attentively and searched the scriptures, and made it a subject of prayer, day and night for some weeks, until we saw clearly that if the scriptures were true there must such a work commence in the last days as that of which he testified: so accordingly I went forward and embraced the gospel. Soon after I was ordained by elder Pratt to the office of an elder. I then commenced preaching, and after preaching in the State of New York, and New Jersey about two years, I then sailed for England, July 13th, 1840.

After my arrival in Liverpool it was thought best for me to go to Ireland; accordingly I went, and commenced

preaching the day I landed. After labouring a few weeks in different places, I soon commenced baptizing, particularly in Hillsborough. I met with much opposition by discussion and pamphlets published against us, as well as from the falsehoods sent forth from the pulpits of the day; but we not only suffered from these things, but much from fasting and hunger, as we found the country unexampled for beggary and want.

After staying in Ireland for about nine months, I left for Cheltenham, in England, where I have laboured most of my time since. In this place also we suffered great persecution from the clergy and magistrates. It was not uncommon to see the rabble come into our meetings and cause a disturbance, so that it was impossible to be heard—sometimes throwing apples and marbles across the room, and kicking their hands and feet, &c. But we were determined to warn the inhabitants of Cheltenham, so accordingly we had preaching every evening, two or three hours or in, and on Sundays we had meetings six times in different parts of the town. The magistrates tried to interfere, so they finally succeeded in finding me guilty of blasphemy, as they supposed; but after putting me to some pounds expense it was finally dropped.

I have also preached in Scotland and the Isle of Man, and now I bear my testimony to a certainty, yea to a knowledge that the work is of God. The sick have been healed, the various gifts of the spirit have been enjoyed, and angels have ministered unto the children of men. I, then, bear my testimony, that the Book of Mormon is true, that Joseph Smith is a prophet of the Most High God, and that the work is the Lord's and will stand for ever. Even so, Amen.

THEODORE CURTIS.

Items of News.

GREAT FIRE IN RUSSIA.—A letter from Peru, in the German papers, state that a dreadful fire burst out lately in the salt works of Nowa Ussal, in Russia, the ancient property of the Strongonoff family. The flames first appeared in the house of one of the workmen, and communicated almost immediately, till some hay gained such a head, that it was impossible to master them. The conflagration lasted three days, and reduced to ashes every thing within a range of

nearly two miles. A great number of salt pits, in wood and stone; all the manufactories, fifteen stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.—*Gallignani's Messenger*.

EXTRAORDINARY WHIRLWIND.—A letter in the *Rhone* gives the following particulars of a whirlwind at Chauffailles and its neighbourhood on the 24th ult. Thirty houses were actually carried away. Six persons of the same family were killed, others mutilated; children were smothered in their cradles, carriages were carried entire over the roofs of houses, plantations were torn up, and the largest trees were carried to an immense distance. A manufactory for spinning thread had just been constructed within half a league of Chauffailles. All the masonry was finished, and the carpenters were sitting on the roof. Not one stone was left upon another, nor can it be discovered what has become of them. The roofs of houses were carried off to great heights, and left on eminences. The church has been injured to the extent of 3,000*l*. The crops which were taken off by the whirlwind were cut to pieces by the hail, which was of extraordinary size, as large as hen's eggs in general, but at Chateaufort of great bulk. The cure of that place took up hailstones which were three inches across. Not less than twenty persons have been killed.

AN ASTRONOMICAL PUZZLE.—Mr. Glaisher, of the Cambridge Observatory, reports the following remarkable appearance on the 4th instant:—"At midnight the sky had become perfectly clear, and the air frosty. At twenty-one minutes after twelve I was much startled by what seemed to be a vivid flash of lightning, but on turning to discover its direction, I saw a bright streak of light in Orion, about twenty degrees in length at the moment of discovery; its centre was as bright as Jupiter, and the light plainly emanated from it in quick flickering waves on each side simultaneously, and at each wave the length and brightness decreased. This part of the phenomenon lasted ten seconds; I therefore had time to recover my surprise and perceive the working of it. When the waving ceased, there appeared to be a

bright star in the place where I had seen the centre-light of the streak, but whilst considering what star it could be, that I might note with accuracy the place of the phenomenon, I perceived that it gradually faded, and in the course of about two minutes it entirely disappeared, having, unlike the generality of meteors, maintained the same position all this time. The line of direction of the streak made, with Orion's belt to the southeast, an angle of about forty degrees, the centre-light being three degrees north of the upper star of the belt, and in the same straight line with the three stars in it. I hope this very singular meteor may have been observed by others, that this account of it may be verified."—*Norwich Mercury*.

THE POTTERIES.—How changed is this district! A few years ago, commercial prosperity was to be seen everywhere: in her halls of business, in her retail shops, in her streets, industry and prosperity alone were to be seen; the merchant enjoyed at peace the fruits of his enterprise; and the brow of the well-fed labourer illumined with the smile of contentment. One hundred thousand inhabitants occupy this district; merchants, shopkeepers, colliers, potters, and other labourers. A few years ago, no district was more flourishing and prosperous; but, alas! how changed the scene! Her halls of commerce are tenantless—her shops many of them closed, and those who are open without the signs of business about them—her streets, where the animation and throng of a busy people used to reign, are now comparatively quiet, and a group of unemployed, half-clothed labourers their principal occupants. At Hanley, the residence of the principal magistrate, a heap of ruins; their harmless and respected minister's house too, burned to the ground by an infuriated mob. Their principal inn turned into barracks, with a sentinel at the doors. The newsroom, at Burslem, where the anxious merchants used to meet, has now become a guard-room for soldiers, to keep the people in subjection: the Old Roebuck Inn, at Newcastle, where upwards of thirty coaches used to change horses—where post chaises and other travelling vehicles used constantly to be stopping—where the bustle of grooms, ostlers, post-boys, and boots used to be